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They are ruled in the patriarchal style, with chiefs and petty chiefs, and no man of one village or clan will go to another unless for warlike purposes, or without danger of war, in the 'Malo Igorrote' sections.

"A lieutenant of our regiment, stationed in the edge of the mountains, heard of a big dance that was about to take place and went out to it early one morning. It proved to be a marriage dance. It began at four o'clock A. M., and forty or fifty couples were married.

"The pairs would start out into the centre of the assemblage while two men beat instruments something like tom-toms or drums.

"Each of the pairs had cloths about the size of large handkerchiefs. The man approached his damsel, dancing and making motions with the cloth or handkerchief. She at first was coy, and made gestures of disdain while dancing. This continued for some time, but she finally succumbed, and this concluded the marriage ceremony."

This occurred among the Igorrotes, but not the wild head-hunters.

Of the head-hunters Lieutenant Case says:—

"Here is the way the young Igorrote gets his wife. First, he carefully counts the number of heads hanging in his little hut; they are strung around in a circle by blocks of five, I suppose for convenience in numbering. Perhaps he is short one or two heads, or more. If so, he shuts up shop and goes forth, taking his head-axe with him. Within a radius of about three miles of his native village he is in honor bound to behead nobody. That would be a violation of the rules, and of the moral code; and besides, he might get hurt some time, when not prepared for resistance. But outside of this limit he can kill his own relatives; an entirely proper thing, he thinks, if thereby he can gain his wife.

"When the number of heads required is obtained, sufficient to show his lady-love, I suppose, that he is a man not to be henpecked, he invites the lady's father to his house for a feast. This is eaten in silence, and in full contemplation of the strings of heads. Nobody can blame the old man for eating in silence under such circumstances.

"When the father has left the young man's house, he sends his daughters in, one at a time. The first one to go may not be the light of the warrior's life. If that be the case, he grunts his disapproval as she enters, and so on until the proper lady-love arrives, and the ceremony is thus ended.

"The head-hunters are not exactly cannibals, but when a head is taken, they have a big dance. They also cut out the shin-bones of the victim, and some also take the heart, liver, and other parts of the body, place them on spears, and dance about them."

Later, Lieutenant Case says he has learned that one head is sufficient in some cases to vouchsafe the Igorrote young warrior a wife, whereas he had supposed that a number were necessary.

H. M. Wiltse.

IN THE FIELD OF SOUTHERN FOLK-LORE. — I. *Superstition concerning Dog-bites.* A superstition which is very widespread in the South, and is

not confined to the ignorant classes, is that if a dog bites a person it should be killed for the protection of the person whom it has bitten ; especially if there is the least reason to suppose that it was mad. I have known people to bear the feeling of ill usage for years because their friends failed to kill dogs by which they had been bitten, and which they feared were rabid. They seemed to feel a constant uneasiness, lest the dog was mad when the bite was inflicted, and the results of it might leap up and destroy them at any time, even after the lapse of years.

Two ladies recently told me about an experience which befel their sister, the wife of a congressman, and a woman of intelligence, education, and refinement.

Her little son was bitten by a valuable dog which belonged to their next door neighbor. There was no especial reason to believe that the dog was rabid, but the mother of the boy insisted that it should be killed. The neighbor was not willing to sacrifice his pet, and the lady's husband was not willing to offend his friend by taking upon himself the responsibility of inflicting the death penalty.

In order to temporarily pacify the mother, and hoping that she would soon abandon her determination that the dog should die, they sent it away to a village some miles distant.

But she went there, and appealed to a friend. He sent his negro man with instructions to kill the dog, and threatened him with dire vengeance if he came back without having done so. The negro chased the animal ten miles, killed it, and reported to the mother. She then insisted upon having the tail and an ear, as evidence that the deed had been done. These she put into a tin bucket, and took them home to her little son, in order that his future years might not be disturbed by a haunting fear that the dog had escaped, after all.

2. *Snake Superstitions.* — I have often questioned a middle-aged colored woman who was reared in South Carolina, and who was a slave in childhood, about the superstitions of her race ; the "signs," as she and most people of her class call them, knowing nothing of superstition by that name.

Those that she related to me were so common that I gave little heed to them. But in the summer of 1900, when she was working at my house, I was called upon by a frightened neighbor woman to kill a snake which had found its way into her garden, although the house is in the outskirts of a city which boasts a population of fifty thousand. The snake was one which I took to be venomous, and there was considerable excitement concerning its presence.

A few days after the occurrence Jane was at work in my dooryard, and suddenly remarked that there was another snake around somewhere. Being asked what made her think so, she said, "I feels suah of it, suh, kase I smells de smell of watahmillion an' dere 's no watahmillion aroun'. Dat 's a suah sign dat a snake is neah by. I knowed dere was one aroun' somewhah de day you done killed dat one in Mrs. G——'s gyarden, kase I smelt de smell of watahmillion afore she sont for you to come ober dah."

Of the very many superstitions regarding snakes the one which I have found most prevalent is that if one is killed and hung up or stretched out on a fence it will bring rain.

Judge H. B. Lindsay, of Knoxville, Tenn., writes me that this is a widespread belief in upper East Tennessee, and Dr. A. S. Wiltse writes me that in the Cumberland Mountains, East Tennessee, it is common to see them stretched on the fences or hung in trees, in obedience to this belief. I have not infrequently seen this disgusting evidence of belief in the rain-making virtues of serpents myself.

3. *Planting Superstition.* — Hon. C. C. Collins, of Elizabethton, Tenn., informs me of a quite common belief that, in order to raise gourds, it is necessary for the planter of the seeds to throw them over his left shoulder, one at a time, and utter an oath as each seed is thrown, before planting them. Mr. Collins says he has heard his grandmother tell about one of her daughters who was so thoroughly convinced of the truth of this that, although of a very religious family and personally devout in the extreme, she selected a profane word for gourd seed-planting time. The word that she picked out as probably least objectionable of all that she regarded as truly profane was "hell." So she would stand and solemnly throw the seeds over her left shoulder, and distinctly exclaim "hell!" as each seed was thrown.

4. *Measuring Cures in Popular Medicine.* — Mr. Collins says it is thought by many people that a child can be cured of phthisic by measuring its height with a sourwood stick, and hiding the stick, so that the child can never see it. As soon as the little one has grown taller than the stick is long, the disease will have been conquered. But if it ever sees the stick, the charm is broken.

This is akin to a superstition of which Mrs. Henry Burns, of Lancing, Tenn., informs me.

If a child is subject to croup, measure its height on a good sized, live tree. Bore a hole in the tree at the point which marks the exact height of the child; take a lock of the little one's hair and put it into the hole, wedge it in tightly with a plug of wood, and as soon as the child has grown a bit above the hole it will cease to have croup, and never again be troubled with it.

5. *Marriage Signs in Tennessee.* — Mrs. Burns has kindly furnished to me a large collection of the superstitions prevalent in the mountain country, where she was reared, many of which she has seen practically demonstrated frequently. Two or three of them are given below: —

If a girl desires to know whom she will marry, she can find out by persuading another girl to join her in going through the formula given, each doing her part "backwards," and neither speaking during the whole ceremony.

Together they secure an egg, put it in the fire, and leave it there until it has had time to become thoroughly cooked. Then they take it out together; together get a knife, and cut it into halves. Each takes a half, and removes the yolk from it. This is wrapped up in a handkerchief.

The cavity of the white is filled with salt and eaten, shell and all. Then the two take the pieces of yolk which they wrapped up in their handkerchiefs, and put them under their pillows. They go to sleep, lying on their right sides, and both are sure to have the delight of dreaming, each that the man she is going to marry hands her a drink of water.

There is certainly some scientific basis in this case for the dreams, and for the fact that water figures prominently in them.

Another way for a girl to secure a glimpse into the future is to take nine new pins and drop them into a tin vessel which contains water, and set the vessel on the bed-slat under her pillow. Then, if marriage is in store for her, she will dream of the man who is to be her husband. But if she is destined not to marry, the tin vessel will turn over and spill all of the pins upon the floor.

Another way yet to manage such affairs is for a girl to look out through the chimney and name three stars, giving them the names of the most desirable young men in the neighborhood. If she is to marry either of the three young men whose names she has given to the stars, she will dream of the one who is to be the bridegroom at her wedding. If she is not to marry either of the three, she will surely dream of the other man who is to be her partner for life.

Again, if a girl wishes to know her fate, she can find it out by going to the forks of a road between sundown and dark, standing there, and saying, —

“ If I am to marry nigh, let me hear a bird cry.

 If I am to marry in foreign lands, let me hear a cow loo.

 If I am to marry not, let me hear my coffin knock.”

She will be sure to hear one or another of the sounds called for.

Henry M. Wiltse.

CHATTANOOGA, TENN.

BIBLIOGRAPHICAL NOTES.

BOOKS.

LES LITTÉRATURES POPULAIRES DE TOUTES LES NATIONS. Tome XLIII.

PAUL SÉBILLOT. LE FOLK-LORE DES PECHEURS. Paris: J. Maisonneuve. 1901. Pp. xii + 389.

The principal topics treated in this interesting collection of the folk-lore of fishermen are: Birth and childhood (prognostics, plays, games, toys, etc.); adolescence and later life (marriage, disease, death); the fisherman's house (amulets, luck, fishing apparatus); cult and festival (saints and pilgrimages, annual festivals, sacrifices, etc.); boats and vessels (building and launching); luck (presages of plenty and dearth, favorable and unfavorable seasons); actions on board and while fishing (lucky and unlucky things to meet, persons, animals, and objects, religious observances, meteors and apparitions, fascinations, forbidden deeds and words, entreaties, vows,